



First Century
OF THE
Baptist Church
HAVERHILL
MASS.

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W. R. Whittier

CENTENNIAL DISCOURSE

DELIVERED ON THE

One Hundredth Anniversary

OF THE ORGANIZATION OF THE

BAPTIST CHURCH, HAVERHILL, MASS.

ON THE NINTH OF MAY, 1865.

BY

ARTHUR SAVAGE TRAIN.

WITH AN ACCOUNT OF THE

CENTENNIAL CELEBRATION,

AND

HISTORICAL NOTES.

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CORRESPONDENCE.

HAVERHILL, *May 12th*, 1865.

REV. A. S. TRAIN:

Dear Sir,—At the regular meeting of the First Baptist Church in Haverhill, held the 11th inst., the undersigned were appointed a Committee to present to you the thanks of the Church for your able and interesting Historical Discourse, delivered at the late celebration of its One Hundredth Anniversary, on the 9th inst., and to request you to furnish a copy for publication.

In performing this duty, we express our personal gratification, and our desire that you will comply with the unanimous request of the Church.

Very respectfully and truly your friends,

AUGUSTUS H. STRONG,
JAMES H. DUNCAN,
GEO. APPLETON,
JOHN KEELY,
MOSES D. GEORGE,
WILLIAM SMILEY,
GEO. A. KIMBALL,
LEONARD WHITTIER,
W. R. WHITTIER,
JAMES D. WHITE.

NEWTON CENTRE, *May 31st*, 1865.

GENTLEMEN:

Yours of the 12th inst., expressing the thanks of the Church for the discourse delivered at your recent Centennial, and their unanimous request that a copy may be furnished for publication, was received on my returning home this evening.

It is well known to you that I have invariably declined all invitations to

print my discourses, and that I have done this from no unkindness or caprice, but from deliberate conviction. The present instance, however, is quite exceptional.

I shall never deliver another Centennial Address on the one hundredth anniversary of the organization of the only church of which I ever was the pastor, to which I was permitted to minister for nearly a quarter of the century, and by which my humble services were received with so large a measure of the kindest consideration.

The address was prepared and delivered with unfeigned reluctance, regarding it, as I did, as one of the most delicate and difficult duties I had ever attempted to perform.

Grateful as I am for the satisfaction and pleasure with which it was received, I do not feel at liberty to withhold it from the press. It is therefore submitted for publication.

Very truly yours,

ARTHUR S. TRAIN.

To the Rev. A. H. STRONG,

Messrs. J. H. DUNCAN,

GEO. APPLETON, and others.



Centennial Discourse.

CENTENNIAL DISCOURSE.

“THE 9th of May, 1765, we whose names are first affixed to the covenant which is here inserted, after solemn fasting and prayer, mutually agreed to walk in gospel order together, having been before baptized by immersion, but not joined to any church.” These are the first words in the records of this church. They are in the handwriting of Hezekiah Smith, its first Clerk, one hundred years ago. Under the same date, May 9th, 1765, Mr. Smith made the following entry in his private journal: “We kept a day of Fasting and Prayer at Mr. Greenleaf’s, and those who had been baptized formed themselves into a body, and covenanted to walk in gospel order, and chose Jacob Whittier to be their Deacon.”

This is the modest transaction which has sounded through the century and summoned us here to-day. Less than thirteen months before, on the 13th of April, 1764, Mr. Smith had for the first time visited New England. A native of Long Island, he had been by the removal of his parents early

taken to New Jersey, and was educated at the college in Princeton, during the presidency of Samuel Davies. In college he formed a very intimate friendship with his classmate, James Manning, and it was this friendship which first led him to New England.

President Davies has been justly regarded as the prince of American preachers. In all that constitutes true eloquence in the pulpit, he had few equals, and no superiors. It was to him that Patrick Henry was indebted for the model and the inspiration of his eloquence. And it was equally to him that James Manning and Hezekiah Smith were indebted for the model and inspiration of that popular and effective oratory which gave them their preëminence among the preachers of that epoch. They were graduated at Princeton in 1762, Mr. Manning taking the second honor in his class. In the autumn of that year, the Philadelphia Baptist Association had determined to establish a college for the education of the ministry. Various considerations "brought them to an apprehension that it was practicable and expedient to erect the college in Rhode Island Government," and "they fixed their eyes upon" Mr. Manning "as a proper leader in the affair." Accordingly, in the early summer of 1763, Mr. Manning, with his friend Rev. John Sutton, visited Newport, R. I., and "made a motion to several gentlemen of the Baptist

denomination, relative to a seminary of polite literature, subject to the government of the Baptists." It was not, however, until the month of February, 1764, and after not a little secret as well open opposition, that a charter was granted by the General Assembly, and it was determined that Mr. Manning should remove his family to Rhode Island and commence the college. Accordingly, in Mr. Smith's private journal, under date of the 11th of April, 1764, we read, "With Mr. Manning and his wife embarked for Newport, R. I., with Captain Stephen Wanton, and we arrived to Newport on Friday the 31st." Proceeding at once to Warren, which had been selected as the seat of the college and the residence of Mr. Manning, Mr. Smith paused for a few weeks in the new home of his friend and classmate, and then turned his attention to the accomplishment of the purpose of his visit to New England.

At that time there was much in the aspect of religion in these colonies to interest a man of the tastes and purposes and character of Mr. Smith. The violent controversies, which arose in connection with the great awakening and the first visits of Whitefield to New England, had very much subsided. The separatist movement was established. Many of the friends of the revivals and of "lowly preaching"—that is the preaching of uneducated ministers—had found themselves obliged to with-

draw from the established churches and establish others of their own. Some, however, of the churches and pastors of the standing order were friendly to the earnest piety which the great awakening had developed, and were ready to welcome Whitefield or any other minister who would come among them for similar purposes and in a kindred spirit. Mr. Smith was a great admirer of Whitefield, and five years later, on a visit to Georgia, counted it a happiness and an honor to have the opportunity to become personally acquainted with that distinguished preacher. In 1762-63 he had travelled through the States on the Atlantic coast from New Jersey to Georgia, preaching constantly in the week time as well as on the Sabbath. Having seen his friend Manning established in his new home in Rhode Island, he proposed to extend his travels to the northward and eastward, and visit the scenes of the labors of Whitefield and the great awakening.

He is now twenty-seven years of age,—tall, finely formed, with an open, winning countenance, pleasing manners, and of very superior talents as a public speaker. His voice especially was one of rare sweetness and compass, combined with a power that was wonderful. Travelling leisurely on horseback, he preached in the principal towns and villages in the northern part of Rhode Island, and the section of Massachusetts which lay in his route

to Boston. If his journal is to be accepted as authority, in almost every village he received a cordial welcome, and whenever he preached, crowds of eager listeners hung upon his words.

Messrs. Stillman and Freeman went as far as Medfield, some twenty miles from Boston, to meet him and escort him to that city, where he arrived on the 7th of June, 1764, and took lodgings with Mr. Stillman, whom he "found to be very agreeable and engaged for God." He remained in Boston until the 6th of July, preaching constantly to large congregations, with great popularity and power. Leaving Boston, he went through Charlestown, Lynn, Salem, and Beverly to Chebacco, then a parish in the town of Ipswich, where he preached for the first time in the Rev. Mr. Cleaveland's meeting-house, on the Sabbath, the 8th of July.

That parish had been the scene of one of the bitter contentions incident to the great awakening; and although the "Chebacco controversy," as it was called, had subsided, the community was in a condition to give an enthusiastic welcome to such a preacher as Mr. Smith. In Chebacco and Ipswich he preached two Sabbaths and every day in the intervening week, his hearers crowding the places of worship, and in several instances filling the very pulpits in which he stood. On Monday, July 16th, 1764, he writes, "I preached a farewell sermon in

Mr. Cleaveland's pulpit in Chebacco; after sermon the pulpit was soon filled with men and women, as it was on the Lord's day. They seemed much engaged in talk with me, while others in the congregation were, some rejoicing in the love of God, and others crying out under a sense of their lost condition."

The following Friday we find him at Newbury, concerning which he writes: "In the evening I attended a private meeting as they called it, where it was supposed there were the best part of a thousand people attended." On the following Sabbath, July 22d, 1764, the record is, "I preached in the Rev. Mr. Parsons' meeting-house in Newbury, as it was supposed to about four thousand people."—This was Newbury Byfield, as it was called. The population of Newbury Old Town, West Newbury, and Newburyport at that time was about 5,800. In this population there were five ministers and churches besides the one in Byfield. If, in addition to the attendants at all these other churches, there were *three* thousand present to hear Mr. Smith, his preaching must have made an impression in the community second only to that of Whitefield.

On the succeeding Friday, July 27th, 1764, the journal says: "I went with Mr. Tingley to Haverhill, and preached for him in the afternoon in the West Parish." That night he lodged at Peter Carleton's in the West Parish, and the next day returned to

Ipswich. This Mr. Carleton, in whose hospitable dwelling Mr. Smith spent his first night in Haverhill, was one of the substantial and prominent citizens of the West Parish. His beautiful farm is now owned and occupied by his grandson, Mr. John Carleton, well known and esteemed among you. That first sermon of Mr. Smith in Haverhill on that Friday afternoon made a deep impression, and he is persuaded to preach again in the West Parish on Monday, the 15th of August. The next week, on Thursday, he preaches in New Salem, where he encounters violent opposition. On that day his record is, "Although some of the opposers declared that there should be blood shed if I went into the pulpit, I went with no molestation." The following Tuesday, the 28th of August, 1764, he lodges for the first time in this village, or as it was then called, in "Haverhill town," in the family of John White, well known in your local annals as "Merchant White."

The Rev. Mr. Barnard was then pastor of the church in this village. He was a worthy gentleman, a scholar and a Christian, but he was not friendly to Whitefield or the revivals of the time. The church in the West Parish was without a pastor. During the summer and early autumn of 1764, therefore, the preaching of Mr. Smith in Haverhill was chiefly in the West Parish. A great religious interest was presently awakened in all parts of the town. When it was known that he was to pass a night in this

village, the people flocked to his lodgings to the evening worship which he conducted in the family. On such occasions he was accustomed to give an exhortation. On Monday, the 15th October, 1764, he writes, "This evening, at Esq. White's, and when attended family duty, I spake to the people who assembled, I suppose three or four hundred." This was Samuel White, Esquire, whose house then stood on a slight eminence on the north-west corner of Main and Merrimack streets, the site at present occupied by the Post-Office, and which has long been familiarly known as White's Corner. The population of the whole town of Haverhill on that 15th of October was nineteen hundred and twenty, of which less than one-half resided in this village. What must have been the state of religious feeling which induced three or four hundred of a population of less than a thousand persons to flock to a private house to be present at the evening worship of the family?

On Monday, the 22d of October, Mr. Smith started on a journey to visit his relatives in New Jersey. Several of the prominent citizens in "Haverhill town" had determined to make an effort to secure his services as a permanent minister among them, and he had promised to return. Accordingly they proceeded to prepare a place of worship which Mr. Smith subsequently calls "the meeting-house under Mr. Colby's roof," and which was the place of worship for this congregation until they entered the

meeting-house erected upon this spot during the next summer. It is a singular circumstance that no one can tell to-day who this Mr. Colby was, or where his house was situated.*

Early in December Mr. Smith returned to Haverhill, bringing with him his friend Mr. Manning; and on the 6th of that month his record is, "Lodged at John White's with Mr. Manning." Dec. 13th he writes, "I went home — my home was Mr. Ayers." This is supposed to have been Mr. Simon Ayers, another of the solid men of the West Parish, and a lifelong and devoted friend of Mr. Smith. His residence was beautifully situated on the southwest-erly slope of Silver's hill. The estate is at present occupied by Mrs. James Day, a member of this church.

That was a memorable week. It was devoted by Manning and Smith to a careful consideration of the condition and prospects of vital religion in this town and its vicinity, and it led to the determination on the part of Mr. Smith to make "Haverhill town" his home for the present, and the centre of his operations. As the result of that week's deliberations with his friend Manning, in his own expressive phrase, Mr. Smith "went home," — took up his residence as a minister in Haverhill.

* It is supposed that this Mr. Colby's residence was on Water street, at the corner of what is now known as Stage street, — on the estate for many years owned and occupied by Col. John Woodman.

The new meeting-house "under Mr. Colby's roof" is soon in readiness. Dec. 30th, 1764, the record is, "I gave an exhortation in the new meeting-house," and on the 1st of January, 1765, "I preached in the new meeting-house which was prepared for me to preach in. I make no doubt but it was blessed to some." "That evening, went to Mr. Duncan's where several friends met and agreed that night to begin a private society or meeting." That was James Duncan, the grandfather of the present James H. Duncan. On that night, in his own house, James Duncan was one of the most zealous founders of this society, and for more than half a century was one of its most liberal supporters and truest friends. During all that period he was among the foremost Christian citizens in the town. He must be still remembered by some among you, surviving as he did until 1818, and attaining the venerable age of ninety-two. In early life he was a member of the Presbyterian Church in Londonderry, but he never became a communicant in this church, although a constant worshipper with them for more than fifty years. His house, at which the friends met on the evening of that first day of January, 1765, and agreed to begin a Baptist meeting, was taken down but a few years ago to make room for Currier's Block on Main street, which now occupies its place.

On the 24th of February, 1765, Mr. Smith took

leave of the West Parish, and on the 20th of March removed his residence from Simon Ayers' to Mrs. White's in "Haverhill town," which, he adds, "for the future I shall call my home." On Saturday, the 13th of April, his record is, "I preached a sermon, and after sermon I baptized eight persons in Merrimack river before Mr. Greenleaf's door. It was a very solemn time, and although there was a great number at the water side, yet they behaved exceeding well, and after they were baptized they were exceeding lively." That was Mr. William Greenleaf, in whose house this church was subsequently organized. That house, afterwards occupied as a tavern by his son, Capt. Greenleaf, stood on the north side of Merrimac street, a short distance from the Corner, on the lot now occupied by Chase's Block. At that time there were no buildings on the opposite side of the street, and it was five-and-twenty years after, before a bridge over the Merrimack was seriously thought of. Before Mr. Greenleaf's door, therefore, where now stands the Essex Block, was the open bank and margin of the river,—an admirable font for the ordinance of baptism.

On the following Thursday, April 18th, 1765, Mr. Smith baptizes eight persons more, and writes, "I suppose there might be the best part of two thousand people present;" and this was on a week day, and when the whole population of the township was but

nineteen hundred and twenty. The next week on Friday, five persons more receive the ordinance of baptism; but the mind of the minister is beginning to be troubled. He says: "I never, as I remember, since I came into these parts have had my mind more seriously exercised on account of reproaches than the week past. Christians from one quarter and another oppose so much that I am weary of it. But what came from Mr. Little of Newbury, by John White, hurt me the most of any of them all. By threatening that none of their ministers would come near us, and that although before, they determined to have me among them, now they could not desire to see me at Newbury." From this date the opposition of all connected with the established churches, of the friends as well as the opponents of Whitefield and the great awakening, seems to have been vigorous and decided. The organization of a church, that should be Congregational in fact as well as in name, had become a necessity and duty. Accordingly, on the 9th of May, — this day one hundred years ago, — Mr. Smith and the little company of twenty-three disciples which he had gathered, after solemn fasting and prayer, covenanted together to walk in the order of the gospel, and organized themselves as the First Baptized Congregational Church in this section of New England.

On the following Monday, May 13th, Mr. Smith and William Greenleaf "set out for Warren and Middleboro' to obtain certificates from the Baptist churches and

pastors in those places, acknowledging the church in Haverhill to be one of the Baptist congregations." They also obtained certificates from the pastors of the two Baptist churches in Boston. All this was done in obedience to the "Law of the Province," which required "the approbation of three of their churches to a church before they could be clear from ministerial taxes to the other denominations."

Meanwhile the religious interest in the community continues. The place of worship under Mr. Colby's roof is wholly inadequate to the necessities of the congregation. June 2d, Mr. Smith's journal says: "I was obliged, as I had been a number of times before, to preach out of the house, there being such a crowd of people that could not get in." On the 5th of June the people began to raise the meeting-house upon this spot, in which Mr. Smith was to preach for the thirty-nine years and six months of life which were then before him. On the 9th of June he writes: "I heard Mr. Manning preach in my meeting-house frame in the afternoon, where I preached in the forenoon." During the year, Rev. John Gano, of New York, and Rev. Samuel Jones, of Philadelphia, also visited Haverhill, preached in the new meeting-house and in some of the private houses of the people.

As the new church gained strength and character, the opposition of the standing order became none the less unyielding or uncharitable. Mr. Smith heard himself and his associates denounced in terms which he

recorded in his journal, but which might better be buried in oblivion, as wholly unfit ever to be spoken by Christian lips. Nor is it surprising that some sharpness of criticism was developed upon both sides. On the 13th of June, 1765, Mr. Smith writes: "I went to the Fast kept at Bradford and heard Mr. Flagg and Mr. Tucker preach, and in my opinion souls are to be pitied who sit under such preaching. Then went home, and something expected to have more stones thrown into my chamber that night, after the ministers had reflected so much upon myself and the people who had separated from them. The night before, they threw one stone through the glass into my chamber soon after I went to bed." And this was in the very place where, eight months before, three or four hundred people had assembled to hear the prayer and exhortation offered by Mr. Smith at the evening worship of the family. On the 10th of July he writes: "Went to Newbury to Mr. Ward's ordination. Mr. Cleaveland and Mr. Lasley ordained him in the alley of Mr. Parsons' meeting-house. I was not invited to dine with the ministers, neither did I speak with one of them." Yet this was Mr. Cleaveland who had given Mr. Smith such a cordial welcome at Chebacco, and for whom he had preached with such evident tokens of the divine favor; and this was Mr. Parsons' meeting-house, in which Mr. Smith had preached, to about four thousand people as it was supposed, less than a twelve-month before. Such is

the fickleness of popular applause. On the 16th of January, 1766, the journal informs us: "I went to Solomon Kimball's, in Bradford, and preached. But before service, Milliken the sheriff, and several of the head men of the parish, came to prevent my preaching, who threatened me very much if I did proceed. At last, when they were engaged in their opposing talk, I began service, upon which they held their peace and went out."

It is a pleasant relief to find in this same journal, that the Rev. Mr. Barnard is mentioned as courteous, if not friendly. Through all the excitements and collisions of the times, Mr. Barnard and Mr. Smith, in all their personal relations, seem to have preserved their courtesy as gentlemen, and their charity as Christians.

On the 4th and 5th of September, 1765, Mr. Smith informs us: "I was with the corporation at Newport which sat upon the college business, and was elected one of the Fellows of the College. Although but part of the corporation, we subscribed nineteen hundred and ninety-two dollars for the building and endowing the college." From this date until his death, or nearly forty years, Mr. Smith was closely identified with the affairs of the college. He was the intimate friend of Nicholas Brown, for whom the college was subsequently named. This church, at his suggestion, entered zealously into the effort to raise funds for its endowment.

In October, 1769, he left the church, by their permission, for a tour in the Middle and Southern States, to solicit subscriptions for the college; which he did with great success, returning to Haverhill in the month of June, 1770. It was during this visit at the South that he made the acquaintance of Whitefield, in the city of Savannah. A few years after this, a family of Mr. Smith's parishioners, residing in Methuen, sent their son to this town to serve his time as an apprentice in the store of "Merchant White." Mr. Smith soon discovered that the talents of the boy were such as to demand development in a wider sphere. Accordingly, he took him under his own instruction, and saw him duly fitted and sent to the college in Rhode Island. That store-keeper's apprentice was Asa Messer, for twenty-four years the third President of Brown University. It is to be regretted that Mr. Messer's administration as President gave the friends of the college such serious dissatisfaction, that the Baptists in the eastern section of New England felt called upon to establish the Literary and Theological Seminary in Waterville, Maine. And it is worthy of remark that the second pastor of this church, the Rev. William Batchelder, is said to have lost his life by the zeal with which, in the rigor of an eastern winter, he went among the Baptists in Maine to raise funds for the Institution in Waterville. Strongly impressed with

the importance of that institution, he was most successful in creating enthusiasm in its behalf. His success carried him beyond his powers of endurance, and induced the illness of which he died.

During the entire century the connection of this church with our seminaries of learning has been constant and influential. The origin of the church, as we have already seen, was identified with the founding of the college in Rhode Island, the first established by the Baptists in America. For nearly forty years the first pastor of the church was a member of the Board of Fellows of the college, and exercised a most important influence in its administration. The second pastor was equally influential in the establishment of the Institution in Waterville. The oldest son of the third pastor was educated at Brown University, and was tutor there. After this he was for many years a professor in the college at Waterville, where he held, as he still holds, a prominent position among scientific men. And for the last thirty years this church has been represented in the corporation of the University in Providence, as well as of the Newton Theological Institution.

On the 28th of June, 1765, a few weeks after the church was constituted, a call was given to Mr. Smith to become the pastor. On the 13th of the succeeding August, a committee of the congregation waited upon him to urge his acceptance of

the call, and proposed to give him “£100 lawful money per year.”

It is a significant circumstance, that this action of the church and congregation was not taken until Mr. Smith had been preaching for nearly twelve months in Haverhill; and that significance is heightened by the fact, that he kept the question of his acceptance and permanent settlement as pastor of the church under consideration until the close of the second year of his ministry among them. It is evident that he was greatly tried by the conduct of those ministers and churches, who at the first had given him such a cordial welcome, and upon whom he had relied as the friends of Whitefield and an earnest piety, but who subsequently arrayed all their influence against him. At length, however, he determined to remain in Haverhill, and on the 12th of November, 1766, was installed the pastor of this church by his special friends, Messrs. Gano of New York, Manning of Providence, and Stillman of Boston.

For the next few years it may be said of him, as was said of Wesley, that he “lived chiefly in the saddle.” He had very definite convictions concerning the New Testament idea of missions and evangelism, and he impressed those convictions very strongly upon the church. They would have resented it as a very grave reproach, if at any time it had been intimated that it was needful or

desirable to obtain the services of any professional itinerant to assist them in building up the church in Haverhill or its immediate vicinity. That, they believed to be their own especial work; a work which, with the ordinary blessing of the Master, they were amply able to perform. And more than this, they felt that it was equally their duty to carry the gospel to "regions beyond." Acting upon these convictions, the church from time to time authorized its pastor, accompanied by one or two of its members, to make evangelizing tours to the northward and eastward, in destitute sections of New Hampshire and the District of Maine, and "to receive any persons into the church which they should esteem to be meet subjects, provided the person or persons live at such a distance that they can't attend to be received into the church in the usual order." These evangelizing tours were made in the counties of Hillsboro', Strafford, and Rockingham, in New Hampshire, and the counties of York, Cumberland, and Lincoln, in Maine.

On returning from these labors, the pastor and his associates reported their proceedings, which were acknowledged and confirmed by the action of the church. Thus, on the 29th of April, 1768, it was voted, "That Deacon Whittier and Brother Welch should accompany our pastor to visit our scattered brethren in the Eastward next fall." On the 8th of July, in the same year, it was voted, "To approve

and confirm the proceedings of the pastor, Deacon Whittier, Deacon Shepard, and Elder Greenleaf, in dismissing members from this church, and constituting two Baptist churches, one in Gorham and the other in Berwick." Thirteen churches were thus established by the action of this church, and the evangelizing labors of its minister and members. These labors, however, were destined to serious interruptions. In October, 1769, Mr. Smith went to the Southern States, and was absent for nearly nine months, collecting funds for the college. At the meeting of the Association,* in Bellingham, on the 12th of September, 1770, he "was chosen agent for the Baptists, to go to England with a petition to our King, to seek redress from oppression in matters of religion." In that same month of September, he went to Boston to "assist in forming a petition for the Baptists to present to the General Assembly of this province, to see if we could obtain relief from oppression on account of religion, without sending our cause to England." The mission to England was abandoned; but during the next few years Mr. Smith and his associates, Backus, Manning, and others, were actively engaged in addresses to the General Assemblies and to Congress, to obtain relief from the oppressions of the "standing order," and to establish perfect religious liberty for all.

* This church was one of the four by which the Warren Association was organized on the 8th of September, 1767.

At the opening of the war of the Revolution, on the 12th of July, 1775, the church voted, "That our Pastor comply with the request of Col. Nixon, and supply as Chaplain." In accordance with this vote, Mr. Smith entered the army, where his services were most acceptable, and where he made the acquaintance and enjoyed the confidence of Washington. During this protracted absence, the church was favored with the ministrations of the friends of their pastor, Manning, Stillman, Gano, Seamans, and others. Mr. Smith's official connection with the church, however, remained unbroken, and in 1780 he resigned his chaplaincy and returned to the more grateful labors of the ministry at home.

In the spring of 1786, Dr. Manning found it impossible longer to perform the double service of president of the college and pastor of the church in Providence, especially as he had accepted the appointment of the General Assembly of Rhode Island to represent that colony in the Congress of the Confederation. On the 2d of April, 1786, Mr. Nicholas Brown, as one of the committee to "look up a suitable person to be the pastor" in place of Mr. Manning, writes to his friend Mr. Smith, that "no one will be more acceptable on all accounts than himself for that important place." On the 17th of May, President Manning, who was then attending Congress in New York, writes to Mr. Smith, "I have been informed of the application

to you to be my successor in the meeting in Providence. I should be happy in your society, and, should Providence order your lot there, I shall while there contribute my best endeavors to make your life happy and useful to the people; but I think it best to interfere as little as may be with their determinations in settling a minister. Should you accept their invitation, your piety I trust would more than compensate the defect of politeness." This last sentence would seem to intimate, either that the good people in Providence were becoming a little fastidious, or that the polished manners of Mr. Smith were becoming a little rusty. This proposed removal of the pastor occasioned a slight commotion in the church. Some of the members strenuously objected to the proceedings of the church in Providence, and even questioned the right of Mr. Smith to leave the church in Haverhill without its consent. On the 17th of August, 1786, the church took action on the subject, and, as the record says, it was "acknowledged by the church that our pastor has a right to leave this church, if he saw it to be his duty." But the Pastor did not see it to be his duty, — wisely preferring to remain where his piety and politeness were both and equally satisfactory to his parishioners.

It has always been a cardinal principle, in the ecclesiastical polity of the Baptists, that the church is the only organization recognized in the New

Testament in connection with religion. Hence, in their estimation, the existence of societies, incorporated pew-holders, or other organizations, composed in part or altogether of persons who are not members of the church, and allowed directly or indirectly to control the action of the church, was if possible to be avoided. All such extraneous organizations they believed to be contrary to the spirit if not the letter of the Scripture,—erroneous in principle, and pernicious in result. But, until comparatively a recent period, the laws of Massachusetts did not recognize a Baptist Church as entitled to any rights of property, or as having any corporate existence. As matter of necessity, therefore, the parishioners of Mr. Smith were obliged to form what he terms a “private society,”—that is, they associated themselves together as private individuals, erected the meeting-house upon this spot in 1765, and coöperated with the church in the maintenance of religion. From the first, however, the church carefully maintained its prerogatives, and defined the duties of its members. Those members were to pay according to their several ability for the support of the ministry and worship of the church. If any member of the church refused or neglected to pay the proportion assigned him by the church, he was amenable to her highest discipline. If any member of the congregation neglected or refused, he was to have no certificate

to enable him to escape the grasp of the "standing order." Thus, on the 26th of October, 1770, it was voted, that the church committee "get what money they can from the society, and the remainder the committee is to make an equality for among the the brethren." Also voted, "That no one of the church or congregation shall have a certificate except he pays his proportion by the 1st of June."*

For a long period the "private society" connected with the church had no corporate existence. At length an act of incorporation was thought to be a matter of unavoidable necessity, and was obtained from the Legislature and approved by John Hancock, the Governor, February 18th, 1793. During the earlier part of the century, the greater portion of the expenses of the support of the ministry and worship was paid by persons who were not members of the church. The bell was given and the ministerial fund established by those who were life-long and invaluable members of the congregation, but who never made a public profession of religion. Yet the piety of some of them at least was known and read of all, and their

* This responsibility of the church is stated in the following standing rule, which is copied from its records: "Each member of the church shall be subject to the church as a body, to see that he pays his proportion made by the church, so that one shall not be eased and another burdened; and in case any one thinks himself burdened, the church shall determine respecting it; and, in case of neglect or refusal, he shall be amenable to the discipline of the church." This responsibility is recognized with equal distinctness in the original covenant of the society.

memories as Christians are fragrant to many hearts among us. It is moreover to be remembered to the honor of the society, which as a private association was identified with the church for the first twenty-eight years of its existence, and as a corporation has been equally identified with it since the 13th of February, 1793, that it has never attempted to interfere with the action of the church. In every instance of the settlement of a pastor, the society has promptly and unanimously concurred with the action of the church, and that too, in one case at least, in which the action of the church did not commend itself to the judgment or the preference of the congregation.

The ministry of Dr. Smith, extending over a period of a few months more than forty years, was eminently useful and happy to the last; and at the ripe age of sixty-eight, on the 24th of January, 1805, "he gave his honors to the world again, his blessed part to heaven, and slept in peace."

At the date of the decease of Dr. Smith, the Rev. William Batchelder was pastor of the church in Berwick, Me., where he had been ordained in November, 1796, and where his labors were attended with signal tokens of the divine favor. His biographer informs us that his salary consisted in the use of a small farm and house, and the services of a man-servant abroad and a woman-servant at home. He worked on the farm, — kept a school for children during the day and for

adults during the evening, — preached in various localities within a circuit of several miles three times on the Sabbath, and sometimes on the week days. He was one of the most attractive and successful preachers in that section of the country. His personal appearance was peculiar and impressive. He was very tall, and his slender figure gave him the appearance of being taller than he was; or, in the words of Crabbe, he “was six feet high, and looked six inches higher.” His countenance was pale, and the effect of this paleness was heightened by contrast with a full head of hair, which he allowed to grow without cutting, and which hung about his neck and shoulders in locks that were bushy and “black as the raven.”

It will be remembered that the church in Berwick was one of the first which were planted by this church in the evangelizing labors which marked its early history. This church, therefore, was well acquainted with Mr. Batchelder’s talents and success, and upon the decease of Dr. Smith seems to have turned instinctively to Mr. Batchelder as his successor. At an early day their views and wishes were made known to him, and in the month of May, 1805, he began his ministry in Haverhill. In the following summer, they were favored with a marked revival of religion, and in the early autumn gave Mr. Batchelder a call to settle permanently among them. On the 4th of December, in the language of the record, he was “invested with the pastoral care of the church, and the pre-

rogatives of a gospel minister." The prominent clergymen who composed the council, examined the candidate, and inducted him into his office as the pastor, were Thomas Baldwin, Jeremiah Chaplin, Lucius Bolles, Elisha Williams, Shubael Lovell, and John Peak. In this office he continued with great acceptance and success until his death, on the 8th of April, 1818. During his ministry, the church was blessed with repeated revivals of religion, and received important accessions to its members. At the same time he was largely occupied with the missionary and educational enterprises of the denomination, to which he is thought to have sacrificed his life, dying prematurely at the age of fifty-one.

Three months after the decease of the second pastor of the church, the Rev. George Keely came to Haverhill, and for the first time ministered to this congregation. Mr. Keely is a native of the parish of Walsham, in the county of Suffolk, in the east of England. In early life he went to reside in London, where he attended upon the ministry of Dr. Rippon, by whom he was baptized and received to membership in the church which is at present in the care of Mr. Spurgeon. Soon after this, he entered the Theological Seminary in Bristol, under the tuition of the venerable John Ryland; but was induced, by the partiality of the church in Northampton, to become their pastor as the successor of John Ryland, Jr., before he had completed the course of study prescribed

at Bristol. He has often referred to this circumstance of his having entered prematurely upon the work of the ministry without a thorough course of preparatory study, as one of the gravest errors, which has been to him the occasion of life-long and profound regret.

After his ministry in Northampton, he was several years a successful pastor of the church in Ridgmount, in the county of Bedford. But the prospects of his native country filled him with anxiety and distrust. "England," said he, "has had the chief hand in supporting antichrist. As a part of the power of the beast, she must fall. The period I apprehend is not far distant. From the confusions and calamities of that event I wished to remove my family." That wish brought him to America.

On the 21st of August, 1818, the church invited Mr. Keely to become their pastor. On the 7th of October, a council, which the church had called for the purpose, examined Mr. Keely, considered the commendatory letters which he presented from Robert Hall, Francis A. Cox, Joseph Ivimey, and John Rippon, and publicly solemnized his recognition as pastor of the church. The church record of that day's proceedings closes with the pious wish, that "pastor and people may enjoy the good-will of Him who dwelt in the bush."

At the session of the Boston Association in Beverly, on the 15th of September, 1819, Mr. Keely preached the sermon. It made a profound impression,

and established his position in America as one of the ablest and most impressive preachers. The audience was so large that they were obliged to have the service in the Congregational Church, which was kindly opened to them. In 1822, a portion of the members of this church having been dismissed for that purpose, the Second Church in this town was organized. For ten years or more the ministry of Mr. Keely was prosperous and happy. Then came a period of confusion and calamity, from which he sought relief, and resigned his pastorate, on the 13th of April, 1832. He has spent the long and beautiful evening of his life in Haverhill, retaining his membership in the church, honored and revered; and still survives wanting less than ninety days of the venerable age of ninety-three years.

In the few years which immediately followed the resignation of Mr. Keely, the fortunes of the church were various and painful. Secession and compromise were the watchwords of the hour, and they well-nigh wrought the ruin of the church. During the progress of these commotions, the Rev. Stephen P. Hill was ordained as its fourth pastor on the 2d of October, 1832; the first meeting-house was taken down; a new one was erected in its place, and dedicated on the 7th of November, 1833. The dedication sermon closed the services of Mr. Hill. Failing health induced him to

ask a respite from the labors and perplexities of the situation. He spent the winter at the South, and his resignation as pastor was accepted on the 2d of May, 1834. His official connection with the church was of only nineteen months' duration, and for nearly one-third of that brief period ill health obliged him to be absent. Yet his ministry was far more successful than might have been expected in the circumstances. The church accepted his resignation with regret, and his brief residence among them has not ceased to be cherished in grateful recollection.

On the 9th of January, 1835, another person was invited to take the charge of the church, and signified his acceptance of the invitation; but there was a long delay before he became a member of the church; he did not become their pastor, and ten months closed his labors with them.

The fifth pastor entered on his ministry in the month of July, 1836, and was ordained on the 20th of the next October. During the spring and summer of 1838, there were some special tokens of the divine presence, which seemed to indicate that the days of secession and compromise in this church were ended, and that its union was to be preserved. It was not, however, until the year 1840, that it was permitted to rejoice in a complete deliverance, and to enter upon a new era in its history. During the previous winter, the peace

of the church had been disturbed by some of the exciting questions of the time, and action had been taken which was very objectionable to some of its officers and members. At the regular church meeting on the 8th of March, 1840, it was thought that the time had come in which those irritations, if possible, should cease; and it was determined to set apart the 11th day of that month for fasting and prayer, to seek special divine assistance. At the close of that day's solemnities, the spirit of piety and unity prevailed; and it found its first expression in an unanimous vote of indefinite postponement in relation to the subject which had recently occasioned the alienation of the members. That vote of indefinite postponement is the proper date of the commencement of what must be always known, in the annals of this church, as the Great Revival of 1840. From the passage of that vote, the hearts of the members of this church, with a few unimportant exceptions, were united as the heart of one man in the earnest purpose to secure God's blessing. To improve those favorable indications, it was determined to have special religious services on every evening of the succeeding week. Those services were conducted by the pastor, assisted for a few evenings by his father, then casually here upon a visit, and by our venerable friend, the Rev. Mr. Keely. In the course of the week, the attendance became so large, the inter-

est so deep and solemn, the cases of inquiry and conversion so numerous, and so decided, that it was determined, on the succeeding Sabbath, to continue the services for a second week; and those services were thus continued from week to week, until the month of May. They were all conducted by the pastor, and it is needless to say that they tasked all his energies to the utmost.

Our venerable father Keely, as we are wont to call him, was then approaching the limit of his three-score years and ten; but his eye was not dim, nor his natural force abated. During the continuance of the special services, he preached very frequently, and with great acceptance and success. The other ministers, to whom the pastor was chiefly indebted for assistance in the pulpit, were the Rev. Mr. Lawrence, of the Congregational Church, in this village, the Rev. Mr. Cushing, of the Congregational Church in East Haverhill, the Rev. Mr. Munroe, of the Congregational Church in Bradford, and the Rev. Mr. Field, of Methuen. There were a few others by whom occasional service was kindly rendered.

One or two afternoons a week were devoted to prayer and personal conversation. On those occasions the body-pews in the place of worship were often filled with persons who had recently become decided Christians, or were earnestly seeking the way of life. Nor was the work confined to this congregation, or to the attendants at this place of worship. It soon be-

came general throughout the town and its vicinity, and reached all classes in society. Many men in mid-life and some in old age became the subjects of its transforming power. Among those who received the ordinance of baptism on one occasion, as the fruits of that revival, was a little girl ten years of age, the youngest person ever received to membership in this church, and who is an esteemed member still; a lad of eleven years, now honored and beloved as a successful pastor in a prominent city in New England; one of your most prominent citizens, at the age of sixty years; and another venerable gentleman at the age of seventy-three. This last was the son of Master John White, who “lined off the psalms in the rulable way,” one hundred years ago. The voices of his descendants have been prominent in the praises of this church and congregation during all the century, and they retain that prominence to-day.

In all that constitutes a genuine revival of religion, — a special and sovereign manifestation of the power of the Holy Spirit, — in its present influence, quiet, impressive, pervading, mighty, — in its subsequent results, yielding to this day, after the lapse of five and twenty years, abundant fruit in the character of churches and the lives of Christians, — the great awakening of 1840 takes the precedence of any and every occasion of especial religious interest which was ever experienced in this vicinity, during the two hundred years which had then elapsed since the first white

man erected his cabin in this beautiful valley of the Merrimack. It was a revival of which no human being could take to himself the slightest measure of the glory; unless it were that admirable man, afterwards an officer in the church, but long since counted worthy to enter into rest, who, on that memorable Fast Day, the 11th of March, moved the indefinite postponement of the subject which had caused the divisions among brethren. Let me name him, — Josiah Brown.

To this church that great revival was as life from the dead. It marked the commencement of the third quarter of the century of its history which we celebrate to-day. Yes, verily, those heavenly experiences, as they seemed at the time, and seem still in memory to some of us, were ours in all their blessedness and beauty just one quarter of a century ago. As the legitimate consequence of that holy visitation, this church has gone steadily, not to say triumphantly, on its way rejoicing. Other revivals followed, perhaps equally intelligent and healthful, but not equally powerful and pervading. The congregation outgrew the place of worship; and in 1849, the spacious one we occupy to-day was erected and arranged, with all its appointments and surroundings, — paid for to the last fraction, with something over, — and then, in the language used in the service of its dedication, “separated from all unhallowed, secular, and common uses, and consecrated to Christ and his church alone.” In 1851, it

was hallowed by a very interesting revival of religion. In 1858, the church shared largely in the religious interest which was so general throughout the country. In 1859, another church was organized in this village by a colony from this, which, notwithstanding the calamitous influences of the war, is prosperous and happy, has secured for itself a place of worship commodious and tasteful, and with its pastor comes home to us to-day to partake in our rejoicings.

On the 1st day of January, 1860, the connection of the fifth pastor with this church was dissolved at his own request, and on the 1st day of August, 1861, the sixth was ordained as his successor. As the former is the speaker upon this occasion, and the latter is present, happy in the success of his ministry and the affections of his people, the special consideration of their labors may be fitly left to those who shall hold the centennial celebration upon this spot on the 9th of May, 1965.

The whole number of persons who have been received to membership in this church, in this town of Haverhill, upon profession of faith, is nine hundred and eighty-nine;* and the greatest number of members at any time connected with the church is three hundred and sixteen. If these numbers seem small in the statistics of a century, an explanation may be furnished by the principles upon

* It will be understood that this number is exclusive of all those who were baptized and became members of the thirteen churches mentioned on a preceding page.

which the church was founded and in which it stands. It has always been a cardinal principle, in this church, that no person can be made a Christian by the ordinance of baptism, and that no person can be saved by the ordinance of baptism. On the contrary, that only faith in Christ can make a man a Christian, and that only this faith can save him; that a man must believe before he can be baptized, and therefore that he must be virtually saved before his baptism. Our fathers left the established churches, for this among other reasons, that in those churches baptism was administered to the unbelieving, to the unregenerate, infants and adults. They were the Puritans of the Puritans; separating from the churches of the Puritans to which the unregenerate were openly received, to establish purer churches, into which none should gain admission who did not give credible evidence that they were born again. They held that the new birth is an inward change, palpable to the consciousness of the individual, and of which he can give an intelligible account to others; and that, if a person had no such consciousness, and could give no such account, they could not regard him as a "meet subject" for the ordinances; or if, professing such an experience, his life was not "conformable thereto," he was not to be received to the church under any pretence whatever. Their anxiety, therefore, was, not so much that persons should

be church-members as that they should be Christians. In building the church, it was not *numbers*, but *character*, which was the great object of their ambition. As an inevitable consequence of this, there have been many persons who were most exemplary members of this congregation,—not infrequently the chief reliance for the pecuniary support of the pastor and the church,—who were devout and constant worshippers and most liberal supporters of all good things; in fine, who were, in the judgment of others, exemplary Christians, yet who never became communicants in the church they loved.

These fundamental principles in the structure of this church have found constant expression in its discipline. For many years it was the custom to report to the Association the number of members who were under discipline. The act of discipline being understood to suspend the offender from the privileges of the church, all such were reported as suspended members. At one time eight were reported as “under suspension,”—the whole number of the church being one hundred and seventy-one. In two instances seven are reported, and in another, three. The “life and conversation” of the members received special consideration at the meetings of the church preparatory to the Lord’s Supper, and, if they were not satisfactory, that ordinance was omitted. In June, 1775, the Lord’s Supper was omitted by vote of the church, because some of

the members were under discipline for not paying their proportion for the support of the worship, and on account of difficulties existing in the church which required further discipline. And in consequence of this, that ordinance was not administered again for nearly three years, or until February, 1778, when it was "unanimously agreed that the sacrament should be administered on the last Lord's day in that month, the difficulties which long subsisted in the church being removed." The offences for which discipline was administered were various and noteworthy. Among them were the "neglect to pay one's proportion as determined by the church for the ministry;" "neglect to attend the worship and ordinances of the church;" "reproaching the church;" "complaining of the pastor;" "being a tattler and a busybody;" "having lawsuits with each other;" "dancing, and allowing their children to dance;" "setting people at variance;" and so forth. These and a variety of similar offences were visited with discipline and suspension; and, if penitence and reformation were not secured, exclusion was the issue. The office-bearers in the church were not exempted from its censure, and one of its earliest deacons was promptly removed from office and finally excluded. The grosser immoralities were corrected by immediate exclusion.

During the first fifty years of the history of

the church, only two of its members were licensed to preach the gospel. If, in the estimation of our fathers, it was a great thing to be a Christian, it was a much greater thing to be a Christian minister. If a candidate for the church must give conclusive evidence of conversion, a candidate for the ministry must give equally conclusive evidence of a divine call to that holy office. It was not sufficient that a man thought himself called to preach, or felt that a woe was on him if he did not preach. He must "improve his gifts" to the satisfaction of the church. If, by doing this, he convinced them that he *could* preach, and that it was the divine purpose that he *should* preach, they were ready to grant him approbation for the service. If not, he was remanded to his proper place as a private member. During the winter of 1767-68, Brother Pelatiah Tingley was permitted to "improve his gifts;" but the church were unable to discover their fitness for the ministry, and no license was granted him. On the 22d of September, 1771, the church were invited to send messengers to assist in ordaining Mr. Sanborn; but having heard Mr. Sanborn preach, they voted "to desire the messengers which we send, *not* to assist in ordaining him." In 1774, Brother Pillsbury wished to be licensed to preach. For this purpose he "improved his gifts" on three occasions appointed for that purpose. After these repeated improve-

ments, the church were not satisfied with the quality of the gifts, and license was refused. Four years later, however, he was more successful, and was licensed. In 1802, Timothy Morse, having attempted to preach without a regular approbation from the church, was disciplined for his presumption, made confession, and abstained from such irregularities. Within the century, twelve brethren have requested license. To four of these license was refused. To eight, license was granted. Three of these subsequently forfeited their license and were excluded, and the remaining five proved themselves good ministers of Jesus Christ.

While the entrance to the ministry has been so carefully guarded by the church, the pastoral office has been held in deserved respect. Every pastor has been examined and inducted into the holy office by a council called by the church for that purpose, and in this way, as the records state, "publicly invested with the pastoral care of the church, and the prerogatives of a gospel minister." The good name and influence of the pastor have been protected, and his office magnified. One of the earliest instances of discipline was that of a woman who had allowed herself to speak too freely in relation to Mr. Smith. She was censured, by a vote of the church, as a "tattler and a busybody," made to confess in open church-meeting, and afterwards to set a watch upon her lips. At a later period,

when an officer of the church presumed, at the close of divine service, to censure the pastor in the presence of the congregation, he was promptly rebuked, and made suitable apology. These and kindred influences doubtless have contributed to the stability of the church and the permanence of its ministry. The services of its four permanent pastors cover a period of ninety years.

One hundred years ago the order of public worship in New England was quite unlike that to which we are accustomed. The public reading of the Scriptures, was not generally introduced until after the Great Awakening. In the records of the Old South Church, in Boston, under date of April 24th, 1737, it is stated, that "the brethren stayed and voted that the holy Scriptures be read in church, and that it be left to the discretion of the pastor what to read and what to expound." In 1765, the usage was established, and the first pastor of this church read the Scriptures, and for many years gave an exposition, as the sermon of the morning. June 23d, 1765, he writes: "In the forenoon expounded from the first chapter of the epistle to the Romans, which I propose to expound in course."

The singing was congregational in the strictest sense. The deacons and elders sat in the seat prepared for them before the pulpit, and Mr. John White, still remembered as Master White,

“lined off the psalms in the rutable way.” June 27th, 1766, the church voted, “to request Mr. White, to sit with the elders, on account of his reading the psalms.”

One hundred years ago the subject of instrumental music in public worship was just beginning to excite attention. A pamphlet had been printed in 1763, and distributed through the colonies, entitled, “The lawfulness, excellency, and advantages of instrumental music in the public worship of God, urged and enforced from Scripture, and the example of the far greater part of Christians of all ages.” The author certainly made the most of the argument from Scripture, for he tells us that “long before the flood, Jubal followed the making of organs as a trade, and that at the dedication of Solomon’s temple the grand concert of praise was enlivened with one hundred and twenty trumpets, a proportionable number of other musical instruments, *and* a well-toned organ.” The ingenuity and boldness of these exegetical inferences were not unlike those of the pastor of the church in Hampstead, who, in his argument with Mr. Smith upon infant baptism, insisted that the children of Noah were entitled to circumcision.

No instrumental music mingled in the worship of this church during the ministry of the first pastor. In 1806, a query from the church in Londonderry, “concerning the lawfulness of instru-

mental music in the worship of God," was considered in the Warren Association, by a committee, of which President Messer was the chairman. Their report was adopted by the Association, and pronounces the opinion, "that the New Testament neither expressly sanctions nor prohibits the use of instrumental music, and therefore that each church should act in the case according to its own sense of duty." Acting upon this very sensible opinion, this church introduced instrumental music, though not without opposition, during the ministry of Mr. Batchelder. Traces of that opposition appear in the records during the ministry of Mr. Keely. From 1786 to 1856, there was a choir. Then the church returned to the ancient custom, and the singing became congregational, as it is to-day.

Evening meetings for conference and prayer were unknown in this church, as they were in all this section of the country, until about 1795. They were first held in the large kitchen of Deacon William Smiley, in a house still standing on the south side of Washington street, a few rods east of the railroad. They were conducted and sedulously cared for by the pastor. Those brethren who possessed gifts for public prayer and exhortation were encouraged to improve them. Those who had not, were required to be silent worshippers. No woman, in those meetings, ever ventured to violate the express command of the New Testament concerning the public services of .

religion, by presuming to exhort the brethren or to lead their devotions.

Go back with me in imagination, if you can, to that bright Sabbath morning on the 9th of June, 1765, just one month less than one hundred years ago, when Mr. Smith and his friend President Manning preached for the first time in the "frame of the meeting-house" upon this spot. They did not wait until the meeting-house was finished before they used it, and it was never dedicated. Puritans in those days rarely dedicated meeting-houses. The Old South, in Boston, was never dedicated. To the mind of a Puritan the dedication of a meeting-house savored too strongly of the Episcopal idea of the consecration of a church. Place yourself just outside the frame of that new meeting-house, on the brow of this steep ascent, then fifteen feet higher than it is to-day, and note the worshippers as they approach. See Manning, young and handsome, with his full-bottomed wig and gown and bands; Smith, tall, graceful, dignified and prepossessing. See the solid men, Samuel White, Esq., James Duncan, the three John Whites,— Captain John, Merchant John, and Master John. See Peter Carleton, and Simon Ayers, and William Greenleaf, and others, with their knee-breeches, cocked-hats, wigs, or clubbed hair, or pig-tails. See "the honorable women not a few," in costumes equally grotesque to our modern taste. Some are walking in family processions; for then a family went to the house of God in com-

pany. Some are on horseback from the farms. Here is a fair woman, the beautiful wife of Peter Carleton, for instance, behind her husband on a pillion, and there is a blooming daughter behind her father or her brother.* No one is in a carriage, unless it be a lumbering calash; for merchant John White has the only chaise in town, and that chaise is not used upon the Sabbath; and at that day a riding wagon was an article to be waited for for thirty years.

In the public worship in that frame, on that memorable Sabbath, prayers were devoutly offered for our King and Queen and all the Royal Family. Master White "lined off the psalms in the rulable way," in the version of which you have sung a specimen this morning. Each of the sermons was an hour long, and both of them were the subject of serious conversation in almost every family during the evening of that holy day; after all which, the younger members of the households, having been duly catechised, were dismissed to bed an hour after sunset. How often in this town has the Sabbath-day been hallowed in any more acceptable or pious way?

A goodly number of those families who first worshipped upon this spot have retained their con-

* At the close of the exercises of the day, an esteemed member of the church assured the speaker, that she well remembered riding to the Baptist meeting behind her father on a pillion; and she was a blooming daughter much less than a hundred years ago.

nection with this church and congregation through all the changes of the century, and are with us now, the lineal descendants and loyal representatives of that noble ancestry. The family of the first pastor is represented in the line of direct descent, while his blood, mingled with that of one of his earliest and most esteemed parishioners, and of another of his first and most valued converts, is flowing in the veins of one of our youthful ministers and missionaries on the other side of the world.

On the 9th of May, 1765, New England was upon the western frontier of civilization. The entire population of these British North American colonies, stretching a thousand miles along a narrow strip of the Atlantic coast, was about one million five hundred thousand,—but little more than the population of Massachusetts to-day. The white man, whose residence was in the farthest west from Haverhill, dwelt in a log house between Albany and Utica, not more than two hundred and fifty miles from this. All beyond to the Pacific Ocean, and all the islands in that ocean and the countries the other side of that ocean, were in savage paganism.

In that year Watt completed the steam-engine; but it was more than forty years later before Fulton succeeded in propelling his little craft from New York to Albany in three and thirty hours,

and it was more than fifty years before men began to conjecture the nature and measure of the service which the steam-engine was to render to the world. In that year, 1765, Eli Whitney was born; but more than a quarter of the century passed away before he invented the cotton-gin. As the result of that invention, we have seen cotton and slavery enthroned; and among the crowning victories of the century and the crowning glories of our lives, cotton and slavery have been hurled down from their seat of power, and, as God is true, they shall rise no more.

At that time, a piano, or an umbrella, or a parasol, had never been made in England or America, and a sewing-machine was eighty years off in the distant future; yet two spinning-wheels, a large and small one, were in every well-furnished house, and in the outfit of every bride that was worth the having. If any young woman of that period attempted to acquire what is now called "an education," she must have found herself engaged in the pursuit of knowledge under difficulties. Twenty-five years later, in 1790, in the best public schools in Haverhill only the senior class was taught writing and arithmetic. The second class or classes were to be wholly employed in reading and spelling. The second class, however, were each to bring one or more answers daily out of a catechism. Even to these schools

girls were not admitted, except from May to September, one hour in the forenoon and one in the afternoon; and during those hours all the boys were sent home.

A striking evidence of the state of public sentiment concerning the education of females, in one of the most highly cultivated and richest portions of New England, less than a hundred years ago, is furnished by the fact, that as recently as 1808, when a private school was established in the city of Salem, by its wealthiest citizens, to give their children the best education which money could procure, it was seriously questioned whether mathematical instruction beyond the first five rules of arithmetic could be profitably undertaken; and it was thought impossible for girls to comprehend decimal and vulgar fractions.

In 1765, the telegraph, the daguerreotype, the railway, were things of which the world had never dreamed. Even a bridge across the Merrimack was a proverbial impossibility. Letters came by the postman in his saddle-bags twice a week from Boston, and once a week from Concord.

It was twenty years after this before the science of chemistry was born. To-night, almost every city in the civilized world, and this village and many others as well as private dwellings in America, will be lighted in a way that would have been thought little less than miraculous one hundred years ago. Such

are some of the changes in the civilization of the century.

In all that pertains to the aggressive work of our religion, the changes have been, if possible, still greater. One hundred years ago, Eliot, the apostle to the Indians in the vicinity of Boston, had been for three quarters of a century sleeping in his grave, and his labors and successes were among the traditions of a by-gone age. There was not a religious newspaper in the world, and there was not to be for more than forty years.* A few pious people were reading the biography of David Brainerd, who had worn himself out with toil and hardship among the distant heathen, just this side of Albany and between New York and Philadelphia. The Catholic priest held his confessional and distributed his rosaries in the French and Spanish settlements of America; and this was all. Since that day, the missionary enterprise has been developed in all its surpassing grandeur. In all that pertains to material civilization, in all that belongs to the social, intellectual, and religious advancement of the race, it is not too much to say that the century we celebrate is without a parallel since the days of Christ and his apostles.

It is not however, the purpose of this occasion, to celebrate the progress of civilization or Chris-

* The "Herald of Gospel Liberty," the first religious newspaper in the world, was first published in Portsmouth, N. H., September, 1808.

tianity in general, but rather the progress of this church, and of the principles upon which it rests. What was it, then, which led to the organization of this church? What are the principles upon which it is founded, and what has been the progress of those principles for these hundred years?

When Hezekiah Smith began his ministry in Massachusetts, the "standing order" was the established religion of the State. A tax for its support was levied upon every citizen, and collected in the same manner as a tax for roads and bridges, or any other municipal necessity. Every resident within parish bounds was required to attend the parish church, and to accept the teaching of the parish minister as the authoritative exposition of the word of God. The penalties for neglect of these duties were fine and imprisonment. In 1768, three years and a half after this church was constituted, the widow Martha Kimball, of Bradford,—in whose house "Milliken the sheriff, and the head men of the parish," had attempted to break up a religious service not very long before,—was taken to jail between nine and ten o'clock at night, in mid-winter, for the non-payment of "four shillings, eight pence," lawful—about eighty cents. Soon after, John White, of this village, for taxes, fine, and costs, was sentenced in court in the sum of ninety pounds lawful, or three hundred dollars.* This, beyond all

* A pound lawful, was three dollars and thirty-three and one third cents.

question, was the denial of the right of private judgment, and the union of church and state.

It was in consequence of these and similar oppressions that the Warren Association determined "to send to the British Court for help, if it could not be obtained in America," and appointed the first pastor of this church as their messenger to the King of England. They declared that liberty of conscience and worship is the right of every man; that the church is the only organization which the New Testament recognizes in connection with religion; that the support of the church is not a political but a religious duty; and that the only connection which the state should have with the church is that of protection without control. Wisely, earnestly, and persistently as Smith, Manning, Backus, and their associates labored for the establishment of these principles, they "died without the sight." It was not until 1833, that the third article in our bill of rights was so amended, that church and state were separated in Massachusetts, and liberty of conscience and worship, as the right of every man, was finally and perfectly secured.

Liberty of conscience and worship is the right of every man. This is the first principle upon which this church was founded.

The second legitimately follows and is like unto it. It is *the principle of individual accountability*; the principle that no human being can be religious

by proxy. No person can be made a Christian by the act of another person, parent, sponsor, or priest. Every one must repent for himself, believe for himself, be baptized for himself, fill his place in the church himself, be saved or lost for himself. Every one must give account of himself to God.

The third is *the supreme authority of the plain and obvious meaning of the word of God*. The founders of this church objected to all special pleading in the interpretation of the Scripture. They rejected, utterly and forever, all sophistical explanations and exegetical devices, by which, when the Bible says one thing, it is distorted to mean another. They said, the Bible was made for the common mind. It means what it says. The plain and obvious meaning of the Scripture is the Scripture, and is our ultimate authority. They would have accepted with thankfulness the declaration of the great statesman of New England, when he said, "I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but philosophers and critics can discover it." Hence they believed, that, in the worship, doctrines, ordinances, structure, government, and action of the church, nothing is to be permitted which is not

in accordance with the positive enactments, the plain examples, and fundamental principles left us by Christ and his apostles.

They regarded it as among the plainest and most obvious teachings of the New Testament, that nothing but faith in Christ can make a man a Christian; that by that faith and by that only, a person becomes a member of the holy catholic church, the church invisible and universal, the holy company of God's elect; that every such person is to make profession of his faith in Christ in the ordinance of baptism, and enter into covenant with his brethren; and that by that profession and covenant, and by that only, can he become a member of a church visible, an organized society of the disciples of the Lord Jesus. They were unable to find in the New Testament any trace of any churches except associations of baptized believers, covenanted together to walk in the faith and order of the gospel. Hence, with them, a church of unconverted members was a contradiction in terms.

They felt compelled to accept the plain and obvious teaching of the New Testament, that faith must precede baptism; that as baptism is the appointed way of making a profession of religion, a person cannot be baptized who is incapable of making a profession of religion, or who has no religion to profess. Baptism, therefore, could not be administered to the unregenerate, infant or adult.

The invariable practice of the New Testament appeared to them to be in strict accordance with its teaching. They could find no instance of the baptism of an infant in any circumstances, and none of the baptism of an adult except upon profession of faith in the Lord Jesus.

They said, the plainest and most obvious teachings of the Scripture compel us to believe that the baptism of our Saviour and his apostles was immersion, and therefore we must accept immersion as the baptism of the Bible.

Concerning the ministry, they had a profound conviction, that, if none but a religious person is to be a professor of religion and a member of the church, for a stronger reason none but a religious person is to be a teacher of religion and a minister of the church. Others maintained that a minister must be a scholar, but need not be a Christian. Our fathers said, a minister need not be a scholar, but he must be a Christian. In the judgment of the former, religion was desirable for a minister, but learning was indispensable. In the judgment of the latter, religion was indispensable, and learning was desirable.

Moreover, they believed that in the time of our Saviour and his apostles every church was an organization complete within itself and independent of every other, and therefore that every church should be independent now.

Such are the principles upon which this church was founded, and has been conducted, and on which it rests to-day. And the chief occasion of our rejoicing in this glad hour is the progress which these principles have made within the circuit of the century. *Within the century every one of these principles has been conceded and acknowledged by the highest authorities in almost all classes of Protestants whose practice differs from our own.*

The original independence of the churches was conceded and maintained by the late Archbishop Whately, one of the most distinguished prelates in the Church of England. He says: "It appears plainly, from the sacred narrative, that, though the many churches which the apostles founded were branches of one spiritual brotherhood, of which the Lord Jesus Christ is the heavenly head,—though there was one Lord, one faith, one baptism for all of them,—yet they were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect; but not having any one recognized head on earth, or acknowledging any sovereignty of one of these churches over another."

The fact, that the New Testament contains no precept for infant baptism and no example of it, has long been acknowledged. Says Dr. Woods, of Andover: "It is plain that there is no express precept respecting

infant baptism in the Scriptures." Says Professor Knapp, of Halle: "There is no decisive example of this practice in the New Testament." Says Mr. Beecher, of Brooklyn: "The baptism of infants is not commanded in the Scriptures, and there is no well-attested case of its administration in the New Testament." Says Dr. Hanna, one of the great lights of the Presbyterian Church, the son-in-law and biographer of Chalmers: "No express mention is made of infants in the command of Christ, who instituted this rite, and no distinct case of the baptism of infants is mentioned in the sacred narrative." Says the "North British Review," the organ of that noble body of Christians, the Free Church in Scotland: "Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament."

Faith, said the founders of this church, necessarily precedes baptism. There can be no baptism where there is no faith. Precisely the same doctrine is maintained by Dr. Hanna. He says: "Faith in Christ constituted the essential element of character to be possessed and exhibited by all true members of the church. Baptism was to be administered therefore, could only with a purpose and a meaning be administered, to adults, who made a credible profession of that faith." So teaches Dr. Hodge, the accomplished and venerable Professor of Theology at Princeton. Says he: "Paul was a peni-

tent believer before his baptism ; and in all other cases where men were baptized they professed to be Christians. It has accordingly been the custom in all ages to require a profession of faith on the part of those received to sealing ordinances. But faith is the exercise of a renewed heart, and if faith supposes regeneration, and baptism supposes faith, then, by the voice of the church as well as of the Scriptures, baptism supposes the renovation of the heart." Neither our pious fathers nor any of their descendants ever stated or defended the peculiar principles of this church with greater clearness or decision ; and it is worthy of regard, that the persons in whose very words I have quoted these admirable statements of our principles are among the most distinguished teachers and preachers in other denominations, — representative men in those denominations in this country and beyond the sea.

That there is no baptism in the New Testament but immersion is now acknowledged by the Greek scholarship of Christendom.

And where, it may be asked, is there a Christian congregation who would not resent it as a grave impertinence if it should be intimated that they did not regard a pure and decided religious character as the first, the indispensable qualification of their minister ?

Where in a Christian community is there a human being who would venture to deny the doctrine of individual accountability, — that each must answer for

himself to God ; while liberty of conscience and worship as the right of every man is acknowledged by all people, with the comparatively unimportant exceptions of Pius the Ninth and a portion of his clergy, and Brigham Young and his adherents, the Mormons.

This then, this day, is our great rejoicing, — that the principles in which this church was planted one hundred years ago have fought the fight and kept the faith and gained the victory, and that it only remains for them to finish their course and receive the crown. Such has been the wonderful progress of those principles, and such their almost universal triumph within the century, so widely are they diffused and so universally acknowledged, that the courteous intimation is already given us that there is no longer a necessity for our separate existence as churches of our Lord ; that other denominations would gladly welcome us to their membership, would allow us to enjoy these principles among them, or even coöperate with us for their dissemination and defence. It is possible, that if the churches in Massachusetts had recognized these principles as fully in 1765 as they are recognized in 1865, this church might never have been organized, and we should have been deprived of the pleasure of our present jubilee.

If the progress of these principles shall be as rapid and successful in the future as it has been during the century which terminates to-day, before the ex-

piration of another hundred years they will reign triumphant from sea to sea and from the river to the ends of the earth; and those who gather to the centennial which shall be held upon this spot on the 9th of May, 1965, will celebrate their perfect and final victory.

And the GLORY SHALL BE GIVEN TO THE FATHER, AND THE SON, AND THE HOLY GHOST, AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

Centennial Celebration.

PRELIMINARY PROCEEDINGS.

At the annual meeting of the Baptist Religious Society in Haverhill, held April 25th, 1864, it was voted to unite with the Church in celebrating the One Hundredth Anniversary of the formation of the Church and Society, and Rev. Augustus H. Strong, Messrs. James H. Duncan, John Keely, George Appleton, Moses D. George, William Smiley, Leonard Whittier, Leverett W. Johnson, Warner R. Whittier, George A. Kimball, and James D. White were chosen a Committee of Arrangements.

The Church, at their monthly meeting, May 25th, 1864, voted to unite with the Society in celebrating the One Hundredth Anniversary of the formation of this Church, which will occur on the ninth of May next, and that the committee chosen by the Society be the Committee of Arrangements.

The above committee met soon after, and voted to invite Rev. Arthur S. Train, D. D., who was pastor of the Church and Society for more than twenty-three years, to prepare a Historical Discourse for the occasion.

On the 31st of March, 1865, the committee met at the house of J. H. Duncan, and organized by the appointment of Rev. A. H. Strong, as Chairman, and J. H. Duncan, as Secretary. Messrs. Strong, Duncan, and Keely were chosen a committee to prepare and transmit invitations to churches, ministers, and other friends of the Church, and also to arrange the services for the occasion; and it was voted to engage the Town Hall, to be occupied for a collation, on the day of the celebration.

At a meeting of the Church, held April 6th, 1865, the Committee of Arrangements was enlarged by the addition of gentlemen and ladies from the Church and Society. The committee held several subsequent meetings, at which sub-committees were chosen to make the necessary arrangements for a collation; to provide for the decoration of the church edifice; to raise a subscription to defray contingent expenses; to select a choir, and to give public notice of the arrangements for the celebration.

These several sub-committees reported progress at subsequent meetings of the general committee.

Letters of invitation were printed and sent to the former Pastors of the Church still surviving; to the President of Brown University; to ex-President Wayland; to the Faculty and ex-Professors of Newton Theological Institution; to the Secretaries of the Baptist Missionary Union; to those Pastors and Ministers who had been specially connected with this Church by supplying the pulpit, or otherwise; and to the editors of our religious papers. Special invitations were sent to the descendants and connections of former Pastors of the Church; to the Third Baptist Church and Congregation, which had been recently formed from this; and to those Churches which had been organized by dismission from this the parent Church. Invitations were also sent to the Churches in Warren, Middleboro', and Bellingham, which with this Church united to form the Warren Association; and to all the Churches composing the Salem Baptist Association.

SERVICES AT THE CHURCH.

Although the weather was unpropitious, — commencing with rain in the morning, which continued through the day, and prevented many of the friends of the Church from being present, — yet a large number of pastors, delegates, invited guests, and former members of the Church and Society assembled and filled the sanctuary. The audience-room was tastefully and appropriately dressed with wreaths and flowers prepared by the young ladies and gentlemen of the congregation. On the sides of the pulpit were wreathed tablets, presenting the names and terms of pastorate of the six pastors of the Church.

The order of exercises at the Church was as follows :

VOLUNTARY ON THE ORGAN,

BY MR. RUFUS WILLIAMS, ORGANIST OF THE CHURCH.

INVOCATION,

BY REV. A. H. STRONG, PASTOR OF THE CHURCH.

HYMN,

WRITTEN BY REV. S. P. HILL, A FORMER PASTOR OF THE CHURCH, FOR THIS CELEBRATION. READ BY REV. G. W. LASHER, PASTOR OF THE THIRD BAPTIST CHURCH.

TUNE — *Old Hundred.*

Lord ! thou hast been in every age
Thy people's dwelling-place and tower ;
Their record bears on every page
The proofs of thy protecting power.

Thou wast *our* fathers' God, of old,
Midst *this*, their loved Jerusalem ;
And they to us have fondly told
Of all the wonders wrought for *them*.

E'en as the eagle stirs her nest,
Yet o'er it spreads her wings abroad ;
So didst thou fold them to thy breast,
Their *own*, their *all-sufficient* GOD.

When through the wilderness they came,
Thine arms their helpless weakness bore ;
In cloud by day, by night in flame,
Thy guiding pillar went before.

One hundred years since then have passed, —
One hundred years of gathering age ;
And where, at first, their lines were cast,
We have their goodly heritage.

To-day within thy house we leave
Our tribute for thy constant care ;
For all the *past*, — our praise receive ;
For all the *future*, — hear our prayer.

READING OF THE SCRIPTURES,

BY REV. R. C. MILLS, D. D., PASTOR OF THE FIRST BAPTIST CHURCH, SALEM.

PRAYER,

BY REV. ALVAH HOVEY, D. D.

ONE HUNDRED AND THIRD PSALM,

AS SUNG IN THE YEAR 1765. READ BY REV. A. S. TRAIN, D. D.

TUNE — *Dundee*.

Who fear the Lord, his mercy is
On them from aye to aye ;
So, likewise doth his righteousness
On children's children stay.

To such as keep his cov'nant sure,
Who do in mind up lay
The charge of his commandment pure,
That it obey they may.

The Lord hath in the heavens high
Established his throne ;
And over all his royalty
Doth bear do-min-i-on.

O ye his angels that excel
In strength, bless ye the Lord,
That do his word, that hearken well
Unto the voice of 's word.

All ye the armies of the Lord,
O bless Jehovah still ;
Ye ministers that do accord
His pleasure to fulfil.

Yea, all his works in places all
Of his do-min-i-on,
Bless ye Jehovah ; O my soul,
Jehovah bless alone.

THE CENTENNIAL DISCOURSE,

BY REV. A. S. TRAIN, D. D., LATE PASTOR OF THE CHURCH.

PRAYER,

BY REV. ROLLIN H. NEALE, D. D.

HYMN.—THE ALOE.

READ BY REV. GEORGE BULLEN, PASTOR OF THE CHURCH IN SOUTH READING.

TUNE — *Hebron*.

The aloe, in the northern clime,
Gathers its strength from sun and rime,
Transmuting into healing leaves
Whate'er from nature it receives.

But not until a hundred years
The glory of its life appears;
The sweetness, treasured hour by hour,
The century crowns with perfect flower.

And thus our ancient church, O Lord!
Has scattered healing leaves abroad:
A hundred years its influence bless;
Thousands its saving power confess.

Oh, let this natal day behold
Its strength and fragrance all unfold!
Accept the glory of its days,
The blossom of its garnered praise.

B E N E D I C T I O N ,

BY THE PASTOR.

The following original hymn, by Rev. S. P. Hill, was sung at a pause during the delivery of the Centennial Discourse :

ORIGINAL HYMN.

Hail to the hoary past !
Old memories, dear and strong,
Back from a Century cast,
Around us thickly throng,
As midst our greetings here and now
We press this consecrated brow.

Hail to the ancient shrine
Built by our fathers here,
Whose sons in constant line
Have knelt at, — year by year :
How soft their every footstep falls
In fancy, round these sacred walls !

Hail to the salient spring
Of truth divine, — whose flow
Was wont such health to bring,
One hundred years ago ;
And flows in streams of comfort still,
Forth from this oft-frequented hill.

Shades of the reverend dead,
Of lips and lives sincere !
Still are ye known and read,
Still held in memory dear ;
And still the fragrance of your dust
We cherish, as a precious trust.

Praise to the Sovereign Power
Whose kind paternal care
Has spared us to this hour,
His wonders to declare
To children's children ; and to show
His ways one hundred years ago !

And may the truths here taught,
The memories that survive,
On all the future fraught
To unborn ages live :
And be this sacred spot the home
Of generations yet to come !

COLLATION.

At the close of the exercises in the Church, the invited guests, with the members and past members of the Church and Society, to the number of four hundred, repaired to the Town Hall, where a bountiful collation was provided, under the direction of the committee. The attendance at the tables was by a volunteer company of young ladies and gentlemen of the congregation, whose graceful and quiet attentions heightened and enlivened the interest of the repast.

The guests having all been seated, Rev. Mr. Strong, in a brief address, welcomed them to the enjoyments of the occasion, and called upon Rev. Dr. Warren to invoke the divine blessing. He then announced Hon. James H. Duncan as selected to preside. At the conclusion of the repast, the President gave a historical sketch of the circumstances which caused the formation of the Church and Society, of the erection of its different houses of worship, and other leading facts of its history and progress, and contrasted the present position of this Church and of the Baptist denomination with that of a century ago.

An original hymn, written by Rev. S. F. Smith, was then sung by a select choir :

HYMN,

BY REV. S. F. SMITH.

I.

We reap to-day the glorious fruit
Of labor, prayers, and tears,
And joyful, sing the precious root,
Strong with its hundred years.

II.

In cold and heat, in calm and storm,
The thickening fibres spread, —
Modelled in heaven, its life and form
With heavenly juices fed.

III.

And far o'er all these sunny slopes
The outstretched boughs expand;
True to the fathers' early hopes,
It shades and fills the land.

IV.

Honored and loved, where none molests, —
His labor finished well, —
The noble planter calmly rests
Where first the fruitage fell.

V.

And still the healing branches toss,
And still its head it rears,
Feels no decay, and shows no loss,
Strong with its hundred years.

VI.

Come from the weary toil and strife,
And sit beneath the shade,
And hail it like the tree of life,
Whose leaf shall never fade.

In response to the call of the President, Rev. Dr. Neale spoke in his usual happy and enlivening manner. He was followed by Rev. Dr. Warren in interesting remarks on the progress and principles of the Baptists. Hon. G. W. Cochrane, a former member of the society, and connected by marriage with a former pastor, Rev. William Batchelder, alluded in feeling terms to the associations of the past, and expressed warm and earnest hopes for the future.

The hymn entitled "The Rock of the Pilgrims," selected by Mr. J. L. Blaisdell, the chorister of the church, was then sung.

HYMN.

I.

A rock in the wilderness welcomed our sires
From bondage far over the dark rolling sea ;
On that holy altar they kindled the fires,
Jehovah, which glow in our bosoms for thee.

II.

Thy blessings descended in sunshine and shower,
Or rose from the soil that was sown by thy hand ;
The mountain and valley rejoiced in thy power,
And Heaven encircled and smiled on the land.

III.

In church and cathedral we kneel in our prayer ;
Their temple and chapel were valley and hill :
But God is the same in the aisle or the air,
And he is the Rock that we lean upon still.

This was followed by an animated speech by Rev. J. D. Fulton, of Boston.

Rev. J. N. Sykes, of Newburyport, being next introduced, offered very happy remarks, in which expressions of joy and solemnity, in view of the circumstances under which the company had assembled, were mingled, and concluded with sentiments bearing upon the importance of the distinctive principles of the Baptist faith.

Rev. Dr. Stearns, of Newton Centre, offered some words of counsel and encouragement.

The speaking was concluded by remarks from Dr. S. F. Smith, a connection by marriage with the descendants of the first pastor.

In response to the circulars of invitation, letters were received from Hon. Heman Lincoln, Rev. H. Fitz, Rev. Drs. Hackett, Ripley, Caldwell, Eddy, Hill, Sears, Benedict, and Rev. Kendall Brooks and Rev. A. J. Gordon, regretting inability to be present. Time to read extracts from only two of these was found during the succession of the speeches above mentioned.

At the close of the exercises in the hall, an ode written by Rev. S. P. Hill for this anniversary, in allusion to the beautiful Merrimack river which flows in front of the Baptist meeting-house, and in whose waters the rite of Baptism has often been solemnized, was sung by the choir to the tune of "Auld Lang Syne," the whole company joining in the chorus.

Soon after 5 P. M., after singing the Doxology, "Praise God from whom all blessings flow," the company separated, pleased with the social and intellectual entertainment in which they had participated, the recollections of which will be long cherished; yet chastened by the thought that long before another century shall terminate, all the participants in the present commemoration will have passed to the retributions of eternity.

ODE.

BY REV. S. P. HILL.

TUNE — *Auld Lang Syne.*

I.

Sweet stream ! whose banks with verdure decked
 Our feet have often pressed,
 Thy tranquil waters still reflect
 The skies upon thy breast ; —
 Or murmuring peacefully, amidst
 Those banks, yet onward flow : —
 Thou wear'st the features that thou didst
 One hundred years ago.

CHORUS — One hundred years ago — what strange
 Events Time's stream doth show !
 We look through what a scene of change,
 These hundred years ago.

II.

The Pilgrim Fathers trod this shore
 When no "church-going bell"
 Was wont, in gladdening tone, to pour
 Its sounds o'er hill and dell ; —
 The horrid war-whoop oft instead
 Betrayed the savage foe ; —
 Nor had the murderous yell quite fled
 One hundred years ago.

CHORUS — One hundred years, mid tears and gloom,
 Their hands the seed did sow,
 Which blossomed in such hopeful bloom
 One hundred years ago.

III.

And toil of fathers less remote
 Their heritage endeared ;
 Their sturdy stroke the forest smote ;
 Their hands their altars reared.
 Slow spread Art's beautifying light,
 The tread of Empire slow

Moved up the misty mountain-height
One hundred years ago.

CHORUS — One hundred years, but, oh, how vast
The blessings time doth show
On all the records of the past
One hundred years ago !

IV.

Old scenes, old friends, old times, adieu !
Yet e'er shall memory hold
Among its choicest treasures true
Your forms, still dear, though old ;—
We, too, must pass along the stream,
On to life's latest bourn, —
Whence back to its once cherished dream
We nevermore return :

CHORUS — But still our grateful thought shall dwell,
While time for us may flow,
On those who served their age so well
One hundred years ago.

Historical Notes.

HISTORICAL NOTES.

The Church.

THE first entry in the records of the Church is as follows :

“The 9th of May, 1765. We whose names are first affixed to the covenant which is here inserted, after solemn Fasting and Prayer, mutually agreed to walk in gospel order together, having before been baptized by immersion, but not joined to any church. And that we might better understand each other’s religious sentiments, we thought proper to covenant in the following manner :—

“We, the underwritten, concluding it expedient to unite as Christian brethren in a particular anti-pedobaptist Church in this place, do jointly, as such, profess to be built upon the foundation of the Apostles and Prophets, Jesus Christ being the Chief Corner-Stone. This we profess in the presence of God, angels, and men. And we do mutually declare and acknowledge the Old and New Testaments, called the Holy Scriptures, to be the rule of our faith and practice, and their doctrines, as follows, by us to be maintained.”

The doctrines of the Church are then briefly stated in eleven particulars :—

1. The doctrine of the Trinity.
2. Salvation the “conjoint work” of the Trinity.
3. There is but one Mediator.
4. Election.
5. The fall of the human race in Adam.

6. The necessity of "supernatural grace."
7. Baptism and admission to the Lord's Supper "upon a satisfactory profession to the Church" of having been regenerated by the Holy Ghost.
8. The authority of civil government.
9. Promise of fidelity in duties to God, to each other, and to the Church.
10. Who are meet subjects for membership in the Church.
11. "The imposition or non-imposition of hands after baptism is not essential to church communicating."

The organization of the Church was completed by the choice of Jacob Whittier, of Methuen, and Jonathan Shepherd, of Haverhill, as Deacons, and the choice of Jacob Whittier as Treasurer.

At that time "the Law of the Province" required "the approbation of three ministers and churches to a church before they can be clear from ministerial taxes to the other denominations." Accordingly, Mr. Smith and William Greenleaf went immediately to Boston, Middleboro', and Warren, and obtained from *four* ministers and churches the certificates which the law required. The Rev. Mr. Spalding, the Pastor of the Church in Warren, informs us that it appears from the records of that Church, that in 1765, "a special meeting was called, occasioned by the application of Rev. Mr. Smith, from a church newly constituted at Haverhill, who, being threatened with oppression by the established Congregationals, were under necessity of having certificates of their being in fellowship with orderly churches."

May 30, 1766. The Church voted, "That all who subscribe to the covenant in the Baptist Society's book should have certificates" to enable them to obtain exemption from taxes to support the "standing order."

June 27, 1766. The record of the Church is as follows:—"The Church of Christ being met according to appointment, and finding things in peace and harmony, we then proceeded to give out certificates to our Society; after that, — Voted, That Samuel Harriman

and James Carr should be Elders among them, and likewise advised the Elders and Deacons to take the seats provided for them. The Church also desired Mr. Greenleaf and Mr. Shepherd to wait upon Mr. John White and desire him to sit in the Elders' seat, on the account of his reading the Psalms. The Church likewise considered the destitute circumstances of the (second) Baptist Church in Boston, and consented that their pastor should go and supply them one Sabbath."

This election of Elders was in accordance with a usage then existing in the churches, which has since passed away.

January 30, 1767. The Church voted, "To set apart the last Friday in every month for fasting and prayer and church business, if there is any; every member to be present, or to give account of their absence."

July 31, 1767. The Church voted, "To join and help form the Association which is to meet in Warren in September next."

August 28, 1767. Voted, That the following be the letter to the Association:—

"We, the Church of Christ in Haverhill, having been baptized upon profession of faith, holding to believers' baptism by immersion, particular election, original sin, redemption through Christ, and final perseverance, &c., to the reverend ministers and messengers of the several Baptist congregations met at Warren to form a regular Association, send greeting:

"Dearly Beloved:—We hope you will through divine goodness be directed to form a regular and useful Association, which shall conduce to the benefit of Christ's cause and the Baptists' interests in general. For those of the same faith to disagree among themselves must hurt the general body, and give the enemy great advantage against them; so that we view the interest of Christ particularly concerned in the body now forming, in which we hope to have a place.

"Our Church was constituted on the 9th of May, 1765, being twenty-three in number, and in the same year we had thirty-four added to the Church. In the year 1766 we had twenty-nine added, and in the

present year, 1767, we have had twenty-one added : so that we consist of one hundred and seven members at present. We are blessed with peace and unity among us. As to the state of religion, although it is not so lively as it has been in our congregation, yet we trust God has not quite left us. For more particulars we refer you to our brethren, Hezekiah Smith, Jonathan Shepherd, and Jacob Whittier, who are appointed by the Church to meet with you and assist in a work truly laudable, and which we trust will conduce to God's glory. Now unto God and the word of his grace we recommend you, begging that the all-wise Jesus will preside over all your deliberations, and guide you in the onerous undertaking.

"So pray your brethren in the gospel."

Dec. 30, 1768. "The pastor and Bro. Merrill reported to the Church their proceedings with the Church in Gorham, in opposing the ordination of Henry Dawson."

June 29, 1770. The Church voted, "To send the pastor to Damariscotta to baptize and organize a church."

July 8, 1770. The Church voted, "To send the pastor and brethren Greenleaf and Merrill to Stratham to organize a church."

Nov. 18, 1774. The Church "concluded to adopt the plan for raising funds for Rhode Island College."

May 31, 1778. Four persons were baptized and received to the Church by President Manning, the Pastor being absent as chaplain in the army.

November 22, 1787. The Church voted, "To invite Phineas Cole, Ebenezer Farrington, Anthony Kelly, Daniel Chase, and Jonathan Currier to sit in the singers' seats and take the lead in singing, and place as many others therein as they shall think best, who are suitable." This was the first introduction of a choir in the worship of this Church. In 1856 the choir was discontinued and congregational singing was restored.

In December, 1836, the Church adopted a plan of systematic beneficence. Foreign missions, home missions, and the various other objects to which they determined to contribute were, from time to time, to be

presented to the Church and congregation by the pastor. Immediately after this, the standing committee upon benevolent contributions were to wait upon the members of the Church and congregation and receive their subscriptions. As a result of this system, these contributions gradually and steadily increased. Those of the year 1837 were \$149.23, while those of the year 1859 were \$1,877.37. The contributions of the Church for the last quarter of the century were nearly \$25,000. And this sum is exclusive of all which has been given by members of the Church in their private charities. The obligation of the members of the Church to "pay according their several ability" to these contributions for the spread of the gospel, is recognized in the same language and sentence in the covenant which binds them to the pecuniary support of the ministry and worship of the Church itself. The paragraph in the covenant is as follows :

"We promise, by the grace of God, affectionately to walk together in the fellowship of the Church; faithfully to observe the ordinances which Christ has appointed for the Church; constantly and devoutly to attend the public and social worship of the Church; and *to pay according to our several ability for the support of that worship and for the spread of the gospel throughout the world.*

The Pastors.

The first Pastor, Hezekiah Smith, was born in Long Island, New York, April 21, 1737. At the age of eighteen years he was baptized by the Rev. John Gano, and became a member of the Baptist Church in the city of New York. He was fitted for college at the academy in Hopewell, New Jersey, was graduated at Princeton, New Jersey, in the class of 1762, and received the degree of Master of Arts in course in 1765. During the two years succeeding his graduation, he travelled extensively in the Southern Provinces, and was ordained as an Evangelist in Charleston, South Carolina. In the summer of 1764 he came to Haverhill, and commenced his ministry in the West Parish. On the 20th of March, 1765, he took up his

residence in "Haverhill town," which was his home during the remainder of his life. In September, 1765, he was elected a member of the Board of Fellows of Brown University. On the 12th of November, 1766, he was installed as Pastor of the Church in Haverhill. He served as chaplain in the Army of the Revolution from 1776 to 1780. In 1797, he received the honorary degree of Doctor of Divinity from Brown University. He died on the 24th of January, 1805.

The second Pastor, William Batchelder, a son of Ebenezer and Susanna (Crosley) Batchelder, was born in Boston, March 25th, 1768. He was ordained as Pastor of the Church in Berwick, Maine, on the 29th of November, 1796. He was installed as Pastor of the Church in Haverhill on the 4th of December, 1805. He died on the 8th of April, 1818.

The third Pastor, George Keely, was born in the parish of Walsingham, in the County of Suffolk, in the East of England, on the 26th of July, 1772. He entered the Theological Seminary in Bristol, England, in the year 1796, and was ordained as Pastor of the Church in Northampton in the year 1799. In the year 1818 he emigrated with his family to the United States. On the 7th of October, 1818, he was installed as Pastor of the Church in Haverhill. On the 13th of April, 1832, he resigned his pastorate, but has retained his membership in the Church, and continues to reside in Haverhill.

The fourth Pastor, Stephen P. Hill, was born in Salem, on the 17th of April, 1806, and is the son of John Hill and Elizabeth (Browne) Hill. He was graduated at Brown University in the class of 1829, and at the Newton Theological Institution in the class of 1832. On the second day of October, 1832, he was ordained as Pastor of the Church in Haverhill. His resignation as Pastor was accepted on the second day of May, 1834. In that year he became Pastor of the First Baptist Church in Baltimore, Maryland, and continued such until October, 1850, when he removed to Washington, D. C., and became Pastor of the First Baptist Church in that city. In 1857, he received the honorary degree of Doctor of Divinity from

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Madison University, New York. In 1860, he resigned his pastorate, but has continued to reside in Washington.

The fifth Pastor, Arthur Savage Train, was born in Framingham, and is the eldest son of Rev. Charles Train (Harvard University, 1805), and his only child by his first wife, Elizabeth (Harrington) Train. He was graduated at Brown University in the class of 1833, was licensed to preach in September of that year, and entered upon the special studies preparatory to the ministry. He was soon after appointed tutor in Brown University, and continued in that office until September, 1836. He began his ministry in Haverhill, in July, 1836, and was ordained as Pastor of the Church on the 20th of October in the same year. In 1845, he was elected a member of the Board of Trustees of Brown University, and, in the year 1855, that University conferred upon him the honorary degree of Doctor of Divinity. In June, 1859, he was unanimously elected Professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution. He entered upon the duties of that office in November, 1859, although his connection with the Church as Pastor was not dissolved until January, 1860.

The sixth Pastor, Augustus Hopkins Strong, was born in Rochester, New York, and is the son of Alvah and Catharine (Hopkins) Strong. He was graduated at Yale College in the class of 1857, and at the Rochester Theological Institution in the class of 1859. He was ordained as Pastor of the Church on the first day of August, 1861.

The Society.

The earliest notice of the Society occurs in the journal of Mr. Smith. In that journal, under the date of January 1, 1765, he wrote as follows: "I preached from Luke xiii. 8, 9, in the new meeting-house which was prepared for me. I make no doubt it was blessed to some. That evening went to Mr. Duncan's, where several friends met, and agreed that night to begin a private Society or meeting. The persons who met on that evening at James Duncan's, and agreed

to begin a private Society, had hitherto been prominent and influential parishioners of the Rev. Mr. Barnard. The place of worship which they had prepared "under Mr. Colby's roof," proving wholly inadequate to their necessities, their first effort was to obtain the use of the First Parish meeting-house for Mr. Smith, at such times as would not interfere with the services held by Mr. Barnard. They made several requests to the Parish Committee to call a meeting of the Parish for this purpose; but these requests were disregarded. At length, in January, 1765, they applied to a justice of the peace, and procured a warrant for calling a meeting of the Parish "to see if the Parish will vote that any ordained or gospel minister shall or may preach in said meeting-house at any time when it does not interfere with the Rev. Mr. Barnard's public exercises." Thirty-eight names were signed to this application. The Parish meeting was held, and the Parish refused to grant the request.

Thus disappointed, the petitioners were forced to erect a place of worship for themselves. The subscription paper for this purpose, dated February 4th, 1765, begins as follows:—"Whereas it is proposed by a number of well-affected people in the town of Haverhill and other towns to build a convenient Baptist meeting-house for y^e publick worship of God for y^e people to meet in under their present difficult circumstances, to that end and purpose,"—then follows the subscription.

Having secured this subscription, they proceeded at once to erect their place of worship. Mr. Smith's journal says, "Wednesday, June 5, 1765: The people began to raise the meeting-house which was designed for me to preach in, and a very rainy day it was, though the rain did not prevent their proceeding to raise. No man got hurt, only Mr. Whiten had his head a little hurt by one of the pike poles falling on his head." For nearly thirty years this "private Society," which was simply a voluntary association of private gentlemen, coöperated with the Church in the maintenance of the institutions of religion. As the laws of the Colony would not allow them as Baptists any corporate existence, they entered into a compact with each other, avowing their religious preferences and convictions,

and solemnly covenanting to pay according to their several ability for the maintenance of the ministry and worship which accorded with those convictions. This covenant was entered in full in the Society's book, and it was only by subscribing to this covenant in that book that persons became members of the Society. As the bond of union and basis of the organization and action of the members of the Society, who were not members of the Church, it is a remarkable document. It is worthy of the high-minded and Christian men who framed and signed it; and it shows that it was not a mere preference for Mr. Smith, still less a covetous design of paying less than their proportion for the support of the institutions of religion, which induced them to organize this "private Society." It is dated May, 1766, and is as follows: "We, whose names are hereunto subscribed, by studying the Scriptures of the Old and New Testament, which we look upon to be the word of God and only rule to walk by, are of the opinion that the Baptists, called by some Anabaptists, are according to God's Holy Word; and do acknowledge ourselves to be conscientiously of that profession, and believe it to be according to the example that Jesus Christ left, and ordered his children to walk in. Begging the prayers of all God's people, that we may have grace to walk agreeably to this, our profession, and that we may have Regenerating Grace, and be prepared to come up to all God's Holy Ordinances, and be enabled to walk blameless therein, we do hereby covenant, agree, and engage, each one for himself, to uphold, maintain, and support this profession, in this Town of Haverhill, *by paying each one his proportion towards the support of said ministry, and all necessary charges* which may arise relative to that affair."

On the 18th of February, 1793, William Greenleaf, John White, James Duncan, and their associates, were incorporated by the General Court of Massachusetts, as the "Baptist Religious Society." In 1796, the Society made an effort to obtain what they regarded as their proportion of the parsonage lands belonging to the town, but, without success. Such efforts were subsequently repeated, but being always unsuccessful, were at length abandoned.

In 1799 the meeting-house was thoroughly repaired and improved, and a steeple erected. Samuel White, Esq., presented a fine bell, which was cast for this purpose, and bore a suitable inscription as his gift. In consideration of this munificence, it was voted by the Society, on the 7th of October, 1799, "That this Society, in testimony of their high esteem of the generosity of Mr. White, in complimenting them with a good bell, present their thanks to him; that he be exonerated from paying anything towards defraying the present expense of repairing the meeting-house, and that the clerk furnish Mr. White with a copy of this vote."

In April, 1820, a plan for a permanent fund for the support of the pastor was adopted by the Society. The fund was to be formed by quarterly contributions, donations, etc., and neither principal nor interest was to be used, until it amounted to \$1,000, and none of the principal until it amounted to \$10,000. In April, 1822, the amount of the fund was \$95.96. In October of that year, Mrs. Sarah (White) How made a donation to the fund of \$1,000. In the month of October, 1823, Mrs. Anna (White) Saltonstall made a donation to the fund of \$500. In that year the trustees of the fund were incorporated. In the month of April, 1825, Mrs. Rebecca (White) Duncan gave \$500 for the same purpose.

The quarterly collections were discontinued in 1828.

In 1842, about ninety-three acres of land, which had been given by the above-mentioned Mrs. Sarah W. How, subject to the life estate of her husband, David How, Esq., came into the possession of the trustees as a portion of the fund. At present the fund amounts to something over \$4,000. Of this amount more than half was given by the three ladies already mentioned. They were the daughters of Samuel White, Esq., in and around whose house in their childhood, three or four hundred persons had assembled when Hezekiah Smith conducted the evening worship of the family.

In 1822, stoves were for the first time placed in the meeting-house. The same year the sum of \$25 was appropriated for the support of music, — the first appropriation of the kind. In 1830 a bass-viol was

purchased by the Society. In 1834, a double bass-viol was purchased. In 1841, these gave place to an organ.

The Meeting-houses.

The first Meeting-house was erected immediately after the Church was organized, in the year 1765. It was set parallel to Merrimack street, standing nearly east and west. It was sixty feet in length, forty-two in breadth, two stories in height, and had windows too numerous to mention. The pulpit was on the north side. At the south side was the principal entrance, the large front door opening into the broad aisle, which extended to the pulpit. At each end, east and west, there was a porch, forming another entrance, with staircases leading to the galleries, which extended across the south side and the ends of the interior. The pulpit was finished with a sounding-board above, and deacons' and elders' seats before it. The pews were square; the seats extended around three sides of the square, and were hung upon hinges.

The whole structure was in accordance with the most approved style of ecclesiastical architecture in this section of the colonies at the time, and remained without alteration for nearly forty years. In 1799, a tower and spire were erected at the east end of the building, and the beautiful bell, presented by Samuel White, Esq., for the first time summoned the worshippers to their place of prayer.

The second Meeting-house was erected in 1833, and dedicated on the 7th of November in that year. It was set at right angles with Merrimack street, or nearly north and south. It was seventy feet in length by forty-two in width, was ornamented with a porch and double entrance in front, was pierced with three lancet windows on each side, and surmounted by a belfry. The cost of this structure, with its furniture and appointments, including remuneration to proprietors of the first Meeting-house, was five thousand three hundred dollars.

The third Meeting-house stands in the same position as the second.

It was erected in 1849, and was dedicated on the 8th day of November in that year. This edifice consists of a tower and spire,— nave or body of the church,— chapel in rear, and vestry at the side. The style of the whole is the Perpendicular English, or fourth period of Gothic architecture, and all the features of the building and portions of the detail are intended to be in accordance with that style.

The tower, which is nineteen feet square, is pierced at the base with three doorways, opening into the vestibule, from which two doorways lead to the church. The exterior doorways are decorated with hood mouldings and carved corbels. Over the door in front of the tower is a large lancet window divided by mullions into four sections, with tracery above the sections. Over each doorway in the sides of the tower is a triplet niche, decorated with columns, hood mouldings and finials. The third section of the tower is pierced on three sides with narrow lancet windows, and the belfry, or fourth section, by double openings on all its sides, with trefoils and hood mouldings at the head of the openings. Massive buttresses at right angles are carried up at the corners of the tower to its head, where they are surmounted with octagonal pinnacles, decorated with crockets and finials. Between the pinnacles the head of the tower is surrounded with a low parapet of tracery, and from each of the pinnacles a flying buttress braces diagonally against the spire. The spire is octagonal, pierced in four of its opposite faces at the base with lancet windows, decorated through its whole height with crockets, and terminating in a finial. The height of the tower is eighty feet, of the spire eighty-five feet, finial four,— making the extreme height of tower and spire one hundred and sixty-nine feet. The exterior of the church is decorated with a single niche on each side of the tower in front, and is pierced with seven splayed lancet windows in flank. At the angles and between the windows heavy buttresses are carried up against the walls, and those at the angles are surmounted with pinnacles. The windows are finished with hood mouldings, and a row of tendrils is placed under the cornice in flank and the copings of the gables. The exterior of the chapel and vestry is finished to corre-

spond with the church, and the whole colored in sand, in imitation of the New Jersey freestone.

The interior of the church is in style strictly corresponding with the exterior, and measures forty-nine feet in width by eighty-four in length. Of this length, eight feet is finished as an outer aisle under the choir gallery, to which the ascent is made by two flights of stairs in the angles. This aisle is separated from the main interior only by a screen of open columns, extending up to the underside of the choir gallery, and forming a support for the same. The front of the gallery is finished in lancet arches, enriched with trefoils, hood mouldings, and finials, with medallions beneath the cornice. The flank windows are set in deep splays, enriched with hood mouldings and corbels, and glazed with lozenge-shaped brown enamelled glass, producing by its subdued light a fine effect upon the whole interior. The walls are bonded and tinted in imitation of stone. The ceiling represents an open timbered roof, showing the sections, purlins, and boarding,—heavy mouldings with corbels beneath the sections—tracery in the spandrels and above the cross-ties, and pendants at the angles of the cross-ties,—all grained and varnished as English oak.

The chancel is in form a lancet arch in recess, with clustered columns in the angles, and single ones at the intervals, surmounted with tracery and mouldings. In the apex of the arch is placed a rose window, embracing in its design a cross upon an azure ground with stars set in quarterfoil. In the centre—I. H. S.—the initials of the motto of the early church—Jesus, Saviour of Men. In the exterior border of the circle, in old English lettering, the sentence, “At the name of Jesus every knee shall bow.” The intervals are filled with leaves of the palm and the vine, with grapes,—referring to the words of our Saviour, “I am the vine and ye are the branches.”

The pews are open seats without doors. The pulpit is carefully designed in size, elevation, and detail, to an exact correspondence with the proportions and features of the Church, with light columns at its angles, deep splayed pannels in trefoils in its faces, with mouldings and medallions. The gallery front, pews, pulpit, and all the

wood-work below the ceiling, are grained and varnished as black walnut.

In the angles, at each side of the chancel, are doors leading to the chapel, the vestry, and outside the Church. The chapel is about twenty-eight and one-half by thirty-eight feet in area, and fourteen feet in height, the walls bonded and tinted, and the ceiling finished in sections and graining, as in the Church. It is arranged with a fixed pulpit, and movable furniture for Sunday school and evening services. The vestry is about fourteen by thirteen, finished in the same style, and to be occupied as a study by the pastor.

The bell is from the foundry of Andrew Meneely, Esq., West Troy, N. Y. It weighs two thousand one hundred and six pounds, and, for the depth, clearness, and richness of its tones, is one of very great excellence.

The organ, which is of large size, with two full banks of keys, is from the establishment of Messrs. Simmons and McIntire, of Boston.

In fine, it is believed that the whole structure, with all its appointments and arrangements, in point of harmony and artistic propriety of style, of convenience, of general beauty, expressiveness and effect, is superior to any ecclesiastical edifice of equal cost that can be found, and that in many of its features it will stand the test of comparison with any ecclesiastical structure of any size or cost in the country.

The cost of this place of worship, with the bell, organ, and furniture complete, was nearly seventeen thousand dollars.



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